The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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FINANCE AND COMMERCE.

The "Rich Man's Panic."

A great journal like the Chicago *Herald* should not expect the poor workingman to be more logical in his "deductions" than the great editor who writes the editorials for the paper from which the above is copied. It is too bad that the men, women, and children who create the capital for the millionaire, should be "unanimous in attributing the present hard times to what they call the money power, meaning thereby bankers, manufacturers, and capitalists, who are charged with a conspiracy against silver."

"It would be interesting to know upon what grounds the labor orators base their statements. This has been a 'rich man's panic,' so far as it is a panic at all," says the *Herald*. This is precisely the estimate in which the monopolistic and subsidized press holds the laboring classes. It is a "rich man's panic" when thousands of laboring people are thrown out of employment through the failure of millionaire firms or corporations. The sufferings of the thousands made destitute of shelter, fuel, and bread, is of no consequence compared to the panicky situation of the comparatively few bankers and manufacturers who may suffer a shrinkage in the valuations of their great possessions, but who provide, in spite of the panic, for their own safety.

Men do not ordinarily burn down their own houses, —unless well insured,—"nor throw their own pocket-books into the street;" but when they lack the sense of men who are heaping up treasures against the day of wrath, they do provide for just such a consummation. Men who create wealth by their labor and know that they receive, unjustly, but a modicum of what they create, men who, while they are robbed of their earnings, know that their votes comprise the law-making power, will one day awake to a knowledge of the fact that an equitable distribution of wealth is both righteous and possible; and when once resurrected to this consciousness, they will make quick and decisive work of the regulation of commerce and finance. The money power will be destroyed, so sure as there is a God in heaven; and none know this better than those who "oppress the hireling in his wages."

The present session of Congress will not afford the laboring people of the country the relief they demand. There may be a temporary stay of proceedings. The banks may be carried over their present crisis by a vitiation of securities, through an increase of bank circulation, which will make the catastrophe the greater when it comes; but Congress will not avert the calamity. The panic has not yet come. This that has been regarded a panic is but a calm before the cyclone. The cyclone is coming. When the competitive system has reached that point in its progress that there is a panic in the United States when gold goes to England, and a panic in England when gold begins to come to America, and both nations struggle to prevent the gold from changing hands, it looks as if there were something rotten outside of Denmark.

Thou shalt not make to thyself gods of gold or of silver. Men have made to themselves gods of these metals,—contrary to the command,—and the time is at hand for retribution. The Flaming Sword, while it deprecates the conditions of the human heart which render necessary retributive justice, does not hesitate to assume the responsibility of declaring to the world the things that are at hand. We are at the end of the old dispensation, and the genuine golden age is about to be inaugurated. Gold and silver—good and truth—will no longer be divorced, for that which is true will become the act in life.

Paper Money on a Par with Gold.

Paper stamped as money did not circulate in this country on a par with gold in 1862, or for years thereafter. So much for the nation's all-powerful fiat.—*The Chicago Record.*

Any record to the above effect is a false and lying record, albeit it is the almost universal statement of the modern daily newspaper. Not one of them, so far as I know, tells the truth in a matter so easily ascertained as the government record of so recent a period. The first sixty millions of treas-

ury notes, called Demand Notes, were issued by the government, at first, not full legal tender for all dues, public and private; consequently they were attacked and sought to be depreciated by traitorous bankers who did not wish them to circulate, lest more be issued and they supplant their promise-to-pay shin-plasters that were then in circulation. In self-defense, the government made them legal tender for all dues, public and private, and passed the law—now sought to be repealed—taxing the issues of private and state banks ten per cent, thus driving them out of circulation. The record shows that some of those Demand Notes were in circulation all through the war and for years afterwards; that they were always a small per cent above gold; and that they were able to do all that gold could, being safer and more convenient of use.

If desperate newspaper lying could blot out the lesson of the Demand Note, it would be done; but it is impossible. When the greenback—partially demonetized at the instigation and by the purchase of Wall Street—was worth $2.85 for $1.00 in accursed Wall Street gambler's gold, the Demand Note was worth a small per cent more than that gold. I have never yet seen a newspaper statement (except in what is called the reform press) that told the truth--rather, that did not seek to cover up and hide the truth with regard to the treasury note, called the greenback.

The country's records will forever bear witness to the truth in the stinging words of such patriots as Senator (Vice President) Wilson, who—in speaking of the result of the descent of Wall Street upon Congress, by a deputation one hundred strong, which result was the insertion of the forever infamous "Exception Clause" in the greenback bill that had already passed the house with the well-nigh unanimous approval of the people of the country—said, "I look upon the *contest* as one *between* the curb-stone brokers, the Jew brokers, the money changers, and the men who speculate in stocks and bonds, and the productive, toiling men of the country." In spite of the Chicago *Record's* lying statement, the Demand Note did "circulate in this country on a par with gold in 1862 and for years thereafter," and, but for the unutterable venality and treachery of the aristocratic millionaire branch of the national legislature, the government would have had no depreciated currency, no national debt, a far scantier crop of millionaire usurers and gamblers, and newspaper scribblers would have been saved the awful guilt of falsehood for which they will yet have to answer. While it is technically true that paper stamped as money did not circulate on a par with gold, it was, not as the writer in this case would have us understand, because there was no paper, that, because of the government stamp as money, was of equal value with gold, but because—as every one who lived at that time could not well help knowing—there was no gold in circulation. Always, in time of war or a great money panic, when a stable currency is most needed, gold, the coward and traitor, sneaks away and hides itself, or skips the country. Such universal fact ought to teach an intelligent people that industrial liberty and civil freedom can only be permanently secured by the utter demolition of the throne of such a cowardly tyrant.

The liberty and prosperity of the citizen, then, requires the demonetization of gold and the blotting out of its cruel power which has so long despoiled and enslaved the nations. —*O. F. L.*

What is a Dollar's Worth?

The Chicago *Tribune* has stepped into the arena of public discussion as the avowed champion of the gold standard. In speaking of our position, it proceeds as follows: "In the proposition, 'that all money,' either gold or silver, or even treasury notes, shall be dispensed with as devices that chain the impecunious to the car of the capitalist class, and make any and all kinds of property legal tender at their full value in the payment of indebtedness, there is no solution to the knotty question of what means shall be employed to determine values in the absence of a standard, but the whole difficulty is supposed to be settled by the provision that the debtor may pay in anything which is most convenient to himself, whether the creditor wants that particular thing or not. But how much of the thing? So, the person who contracted to be furnished with something to eat might be obliged to starve while wearing a fine coat tendered in payment; or, wanting clothing or fuel, might have to take his pay in straw or chips. He might be saddled with a lot of pictures when he had no walls on which to hang them, and own a horse for years without finding anybody willing to deliver a cart or buggy in payment of indebtedness, being pretty certain in each case of receiving that which the debtor considered least desirable to keep and that which the creditor least desired to have. But what a "dollar's" worth of anything would be is hard to imagine, seeing that gold and silver dollars are to be banished from the business of buying and selling."

The question involved in this interrogation is that of value, or rather, the source of value. How does value originate? What does it stand upon? The standard of value is that by which the proportion in which commodities should exchange is estimated; a test or rule of measure, a criterion. In former articles we have pointed out how value originates. By reason of observation and research, we affirmed and now reiterate that all value originates in human labor; therefore value stands upon labor, labor alone being the true standard of value.

By making gold the only standard—the exclusive means of lawful payment—a false standard was inaugurated; as a result, a class having control of gold has dominated the producers of all other commodities and made them subservient to its own selfish ends, regardless of equity or justice. The *Tribune* assumes that, in the absence of the gold standard, there will be no standard; this is a gratuitous assumption on the part of the *Tribune*. The Sword advocates the abolition of an artificial and false standard, so that the true standard of value—labor—may have the opportunity to become operative. The dollar is *not* the standard; labor is the standard. Commerce is not an exchange of commodities for dollars, but of commodities for commodities; the terms in which these transactions are carried on is unimportant; it does not matter whether few or many dollars are mentioned, so long as the proportion in which the commodities are exchanged is equitable and satisfactory to the two parties of the transaction. When some one gives up a certain commodity to a second party and accepts in return for it a piece of paper on which it is stated that the second party has received a commodity, the value of which was estimated in terms currently

used as to dollars and cents, this constitutes but half of an exchange or trade; the piece of paper, or medium of exchange, is a receipt and a promise to return a value equal to that received. The exchange or trade is completed and the medium of exchange redeemed when a commodity has been received for the latter from the person issuing it; the second commodity should be equal in value to the commodity which formed the base for the first half of the exchange. When two persons only are involved in an exchange, this disposes of the matter; where the exchange is more complex, of course it adds to the labor involved.

All labor necessary to the exchange of commodities is in line with productive labor, and is therefore included as an essential factor of production. To illustrate this we will instance coffee, which is not produced, so far as the consumer in Chicago is concerned, until it is obtained by him at the store, or center of exchange, where he obtains his supplies. As concerns creditors, to the extent that they are honest and their claims are equitable, there will be no difficulty of adjusting them on a commodity basis. As for the dishonest creditor, it would be a proper punishment were he compelled to accept his payment in sawdust or any similar article. Then, again, as no one need part with his own produce except on the basis of an instant exchange, there will be no occasion to credit any one. In all other respects there will be stores or centers of exchange as at present; complete, or half, exchanges can be transacted, verified by labor checks or tokens. The various stores or centers of exchange can accept the labor checks issued by each other and balance accounts by a method similar to that employed in the clearing-house. Thus, as a matter of convenience, uniformity would result; a dollar's worth would convey to the mind the concept of a definite quantity and quality of merchandise or of service.

One would imagine from the utterances of the *Tribune* that there is some specific quality about a gold or silver dollar that enables the possessor, by means of it, to properly determine or estimate the value of a commodity; yet our own experience demonstrates the fact, that a dollar's worth of sugar, for instance, means a variable amount as to quantity and quality in different parts of the United States; not that alone, but it means a difference even as between the various parts of Chicago.

The problem of value which has puzzled the philosophers of all ages—a problem which many of the political economists have given up in despair—is solved by Koreshanity. Not that all the elements which enter into the subject have become manifest as yet, for such will not be the case until all forms of wealth production have been reduced to their highest efficiency and economy; this will be the case in the near future. We take no stock in any statement that prates of unending progress. There is such a thing as perfection in every line of wealth production; beyond that there is deterioration. When perfection is reached, as it will be, it will not be difficult to exactly determine and equitably remunerate every one who participates in the performance of reciprocal service. In the meantime, it is essential to eliminate every factor from industrial affairs that is not warranted by labor done or service performed. Neither must we lose sight of the fact that there can be no settlement of the question without agreement. The three factors, then, that are pertinent to the subject, are those of production, exchange, and freedom of contract. As to what will constitute a dollar's worth need not worry us over much; with gold demonetized and legal tender specifications abolished, the matter will be settled on its merits,—not to maintain a predatory class of gold brokers and stock gamblers.—*Carl Gleeser.*

Blows at the Root.

Because Koreshanity is involved in the seed or source of a new and glorious order of things, Koresh and his disciples strike brave and unhesitating blows at the root of all evil, "the love of money." Love belongs to God in his humanity. If a thing is unworthy of love, it has no right to exist. There have been those—thought to be wise—who have said, "Oh, money is all right, if you don't love *it;*" and "heap up riches" (against the day of wrath) "certainly, only do not set your affections on them." Things worthy of perpetuity are worthy of just that degree of love to which their service of God's humanity entitles them. The existing fictitious money has done nothing for humanity except to excite a love that has been a devil to instruct it in a knowledge of all evil. As a servant of this devil it has done a marvelous work. God, who is love, can do better things without the devil's money than with it. Everything devilish has a divine antithet. The Koreshan system of Equitable Commerce is the divine antithet of the present devilish system controlled by fictitious money. God will destroy the devil and all his works. In "the good time coming and almost here"—when the tree of knowledge of good and evil shall have yielded up its full fruition and been hewn down—power of discrimination will be the possession of humanity. Then God's money will prevail, and human need—not human greed—will regulate commerce. Koreshanity deals with money as it deals with all things, reveals the truth about it in every domain, divine and satanic.

The present financial system had its origin in the lusts of the flesh, and everything that upholds it proceeds from the same soil. God, divine love and wisdom, had no voluntary action in its generation. Its soil is the inevitable deposit of the workings of the involuntary powers, His background of darkness, which reveals His light. Before this financial crisis is over, many a weary, repentant soul will have become teachable, and will begin to learn that wisdom's ways are pleasant ways and all her paths are peace. The demonetization of gold, silver, and all fictitious mediums of exchange will be the most serviceable act of the ages in the cause of true religion. His servants who serve him, who had no use for money-changers in his temple, to whom usurers were an abomination, and who recognized the stamp on taskmasters' coin to be Cæsar's and not God's, will join the constantly increasing army of demonetizers of every money product of the present iniquitous financial system. This service of casting out devils will make them fit trustees of the Almighty's power, which will enable them to serve him in the institution of a new system, the fruitage of his divine wisdom, which will establish the equity of the kingdom of God in the earth. Let every true patriot become of the strong arm of divine power, the love of humanity, at the root of the dead, encumbering

tree of the present, falsely called Christian civilization. It is the upas tree whose breath is death to body, soul, and spirit, to everything struggling to be Christlike. Its root is the love of money; its spirit is competism, a synonym for selfishness; and its product is the great man of sin, the anti-christ who crucifies the Lord afresh and puts him to an open shame. —*Bertha S. Boomer.*

The Poor Man's Dollar.

For the purpose of interesting a large number of voters in the furtherance of their scheme to reinstate silver in the place of power and privilege it formerly occupied, the silver barons denominate the silver dollar the poor man's dollar. If the silver dollar *is* the poor man's dollar, then, by maintaining it, poverty will also remain a persistent factor of the social organism. Do the silver monopolists really think that the American people will forever be misled by their specious pleas? Never in the history of this country have they been very prominent as advocates of the people's rights until their own interests were at stake; but now they are attempting to move heaven and earth to have themselves set right. Single-handed, of course, they never can hope to attain their ends; so, for the sake of gaining the assistance of other voters, they are ready, for the time being, to endorse any and every reform measure, while, at the same time, they insist that of every question before the public, the silver issue is preeminent.

To establish free coinage of silver is the only thing for which the silver mine owners of the West care. Should they succeed, they would promptly join the class of people who are working with might and main to maintain the robbing, thieving system of the present. These blustering silver reformers from Colorado never tire of citing France,—its financial system, and the prosperity which they aver prevails in that country. It is strange that this French prosperity is written about only in papers partial to the cause of silver. For some years past, we have, at different times, read papers published in France in the interest of the working people. We have also read translations of articles from other French papers. If their statements are to be relied upon, (and we believe them to be more credible and authentic than articles published about French affairs in the silver press,) then the condition of the workers in town and country in France is as bad as the condition of our own people at home. The French peasantry is burdened with a mortgage of $4,000,000,000, and the markets are so bad that half the land lies idle. It is well known that the French peasant is the most penurious of mortals; but, in spite of the most excessive parsimony, he sees his few acres slowly but surely slipping into the grasp of the mortgage shark. As for the coal miners and iron workers of France, as well as every other class of wage workers in that country, they engage in as many strikes and lockouts as do their *confreres* in this country; their incomes, considering the living expenses, are as low as, and in some cases, lower than in this country. Silver evidently does not confer any of the benefits upon the French workers that the champions of silver claim it does.

The free coinage of silver will benefit no one except a few hundred people who own the silver mines of the West. Besides that, it is a retrogressive measure. Special and exclusive monetization is the very essence of despotism; because of it, this country is debt cursed,—the worst kind of slavery. We cannot hope to evolve a higher state of social relationship, or to realize the kingdom of God in earth as it is in heaven, while we sustain, or continue, a factor that produces the thraldom of indebtedness. The dismal science, which is no science, has about run its course; no longer will the people permit themselves to be robbed in the name of fallacious political economy. A new light is breaking; the true science of government is being given to the world: it will illuminate the masses, and inflame them with a high and holy enthusiasm which will imbue them with that impetuous and all-else-overwhelming power that will sweep the false, pernicious doctrines and institutions from the face of the earth!

The battle has already begun in Congress. The men assembled there are not qualified to adjust the pending issue. The money question—*the* issue of the day—is not understood by them. The glamour of legal tender, of silver and gold, has enthralled them all in its demoniac spell; a veritable knight from heavenly spheres must descend to rouse the people out of the deadly coma into which they have sunk, and revive them by laving their brows with the waters ofe ternal truth, and kindling in their hearts the redeeming fire of divine goodness.—*Carl Gleeser.*

Guarantee the Accumulations of the Rich even to Bankrupting the Government. Poor Devils can Take Care of Themselves, or Die.

The last proposition to favor the rich at the expense of the poor producer (which it is said will soon come before Congress), is that the government guarantee the deposits of the national banks. Let us see how it will work. Of course, the necessity to make good such guarantee will only come when there is a money stringency such as the country is now passing through, when the treasury, under its present fool management, finds it very difficult to keep from going into bankruptcy. Suppose at such a time—in addition to its own liabilities, which it finds to be an almost intolerable burden—it finds itself saddled with one or two billion dollars' worth of national bank gold obligations which it must pay on demand. This would be a fine arrangement for the poor banks, but how about the poor people? The millionaires and their claqueurs cry, "Paternalism!" if any measure is proposed which in any degree favors the toiling millions by affording protection to their small gains; but it is all right, it seems, to insure, free gratis, the ill gotten gains of great usurers. Let the poor man who invests his little all in any means of obtaining a living, run his own risk of failure and loss; but the millions of other people's wealth which the great usurer farms, in order to add to his already dangerously great hoards, should be guaranteed against loss, by the dear benevolent people; at least, such is said to be the opinion of some of our privileged class. Incredible as it may seem, such legislation would be no more unequal and unjust than most of the monetary legislation of the last thirty years, which now disgraces our statute books, and calls for speedy repeal.—*O. F. L.*

Fair Play.

The products of Western mines are, and must be, subject to the same rule that governs prices in wheat, corn, and cotton. In one sense of the term they are worth what it costs to produce them, but in another sense of the term, they are worth the price that can be agreed upon between the buyer and the seller. That is the commercial value. If this be less than the cost of production, the producing process must be slackened till consumption catches up with the demand, in which case the buyer will be willing to pay more, or the article must be produced more cheaply so as to encourage an increased consumption. There is no escape from this. The growers of wheat and corn, and the manufacturers of other things which the miner wants to consume, cannot evade the law and its operation; neither can the silver miners. Even government interference to purchase the product, only defers for a short time the evil day.—*Chicago Tribune.*

When the editors of the *Tribune* say that the product of Western mines should be subject to the same rule that governs prices in wheat, corn, and cotton, are they willing to include gold within the expression, "products of Western mines"? If gold is to be included, why mention the silver miner only? Why not refer to the gold miner also, to indicate that his product is not to be excepted from the sweeping statement made by the writer? Why specify Western mines? Why not affirm that the products of mines everywhere, not only of the future product, but of the present and the past, must be subject to the same rule that governs prices in cotton and corn, or any other commodity? The editors of the *Tribune* are not honest; they do not intend to have gold treated as any other commodity. They wish to have silver placed in that category, but not gold. While the Sherman law has, no doubt, added its quota to the sum of villainies that have culminated in the present disastrous crash, it is not true that it alone, or principally, is responsible for it. The underlying cause of the trouble resides in the fact that the commodity, gold, has been elevated to the status of being the exclusive means of lawful payment,—legal tender.

While gold is maintained on its throne of power, as the only lawful means of ultimate payment, all producers will be at the mercy of, and subject to, the owners of gold, or what ever else may be denominated legal tender money. It is the height of despotism that denies to the thousand varied material things, fashioned by the cunning hand of man, the character, or quality, that will release a man from debt; that confers the character of lawful payment, or legal tender, exclusively upon a scarce commodity that is cornered by a grasping set of bankers; thus forcing all other men to convert the labor of their hands into the specified, exclusive means of lawful payment,—legal tender. Failing to obtain the specified article, they are plundered of the accumulations of a lifetime, and turned out beggars and tramps on the highways of the land.

The two great factors of social life reside in the production and the exchange of the utilities of life. These two elements are governed by inherent law; to disregard them, and in defiance set up arbitrary distinctions, is criminal in the extreme. Commodities are born levelers; gold would long ago have been reduced to its normal position of industrial unimportance, had it not been artificially elevated and protected. We claim that the government stamp upon gold, or upon whatever other material it is placed, is the factor that creates money,—the exclusive means of lawful payment; —that it is *the* pernicious element that vitiates and perverts all industrial and social intercourse, and that honesty and justice demand its abolition. *Abolish the government stamp! Demonetize gold! Abolish legal tender!—Carl Gleeser.*

THEOLOGY.

The Specific Law of Counterparts.

When the Lord God created Adam, or when the Elohim (Gods) created man, and breathed into his nostrils the breath of lives, they—the men created—became living souls, because they were united by the bond of divine fellowship and were members of one body. The decline of this body reduced it to a deep moral and intellectual sleep, during which time a woman was derived, who, in Revelation, is denominated the New Jerusalem. The New Jerusalem is derived from the sleeping body of Christ, prepared (builded) as a bride adorned for her husband, and is now—as John saw her in vision—being brought, by her descent, to the husband who is awaking in the resurrection. The New Jerusalem is the counterpart of the body to be resurrected, precisely as Eve (Havah, life) was the counterpart of the awaking Adamic church

The New Jerusalem—the holy city which John saw descending from God out of heaven—is nothing more nor less than the New Church, descending from the Son of God nearly nineteen hundred years ago, having come down through the generations succeeding the primitive church. This Jerusalem is the gathering of the twelve tribes (aggregating in the spiritual world) from among men; for the twelve thousand of each of the twelve tribes are redeemed from among men, having washed their robes and made them white in the blood of the Lamb. This New Jerusalem is already builded. The tribes are already gathered; Cyrus being the Shepherd and sheepfold into which the New Jerusalem is gathered. Jerusalem signifies truth and those who are in the truth. City signifies doctrine derived from truth; but truths are spiritual entities,—living, conscious beings. These statements are corroborated by the statements of Emanuel Suedenborg.

"I John saw the holy city, the New Jerusalem, coming down from God out of heaven," signifies that he saw the truths of immortal life, and the doctrines of the same. As truths and doctrines can only be communicated through the appointed Messenger, it has been prophesied that "Cyrus is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem" (truth),"thou shalt be *built*; and to the temple, thy foundation shall be laid." The Hebrew word rendered *Cyrus* in the above, is *Koresh*. The city which Cyrus is to build is the New Jerusalem, the resurrected truth; and the foundation of the temple is the impartation of this doctrine of life. The communication of the doctrine lays the foundation of the temple; for truth is the foundation of life. Doctrine received and applied insures immortality. If it be the scientifics of truth,—the Word in its literal degree,—it will insure life immortal to the body, the temple being the resurrected arch-natural humanity.

The theocrasis of the Messenger of the Covenant imparts, by dissemination (seed sowing), the spirits gathered as the New Jerusalem, to all who are receptive to the new gospel of righteousness. This receptivity is the coming baptism. No one can receive this baptism who is not aspiring to the consummation of righteousness; it can only come to those who are seeking the kingdom of God and his righteousness. To those seeking the kingdom, this outpouring will come as a descent and blessing of counterpartal spiritual lives; and not until the baptism can the relation of counterparts be determined,for the true counterpartal relation resides in the spiritual unities, male and female, which go to make up the virgins (*vir*, man, *gune,* woman) comprising the holy city.

The new and coming genus, offspring of the Lord Christ through regeneration (reproduction), will be biune men,—neither male nor female. The law of their outcome from the race is embraced in the science of evolution, the process of unfoldment, including these factors: first, the dissolving of distinctive males and females through the coming biologic conflagration; second, the inflow of the energies of dissolution proceeding from the widespread dematerializations which take place toward and in the central nucleus of elaboration, and thence the rematerialization of the biune beings, the veritable sons of the Lord,—kings and priests unto God.

It is not expected that the great mass of the people will be prepared to comprehend, neither will they be interested in, the things that pertain to the everlasting glory to be revealed in those who love the coming of the Son of man, and seek the establishment of his kingdom in the earth. There is a fallacious doctrine of affinities, or counterparts, extant in the land; but this is not to be wondered at, when the fact is known that the Lord never accomplishes or purposes a thing, but that the devil gets there with his closest counterfeit of it. The law of counterparts is one of the fundamental laws of being; but the true counterpartal relation can only come through a total separation of the sexes on the natural plane.

Thou shalt love the Lord thy God with *all* the heart, might, mind, and strength, includes a principle of devotion which precludes every other love till this love conjoins God and man; after which the very inherence of God in man compels man to love his neighbor as himself.

A Message to the Modern Churches.

Koreshanity Versus Christianity.

(CONTINUED FROM NO 7.)

I have already stated that the duration of time is marked by beginnings and terminations of ages, dispensations, and cycles. At the beginning of every age, a new religion is established, for the preceding dispensation ends with the segregation of the old church through the adulteration of truth and good; the fallacies that have crept in have corrupted the life; thus it sinks into chaos, corruption is rampant, faith is dying, truth is buried in the *debris* of the decay, and the base passions of men have overleaped even the boundaries of refined selfishness, whose end is death. Thus the night cometh, and naught is left but to wait the herald of the dawn.

The trouble with the church is that Christianity has run its course; you are struggling to keep on your foundation, but the gnawing worm of antichrist has eaten out your vitals. There is a radical defect everywhere. The Romish church, which was the direct outgrowth of the primitive church, once stood firm in all its grandeur, uniting both the secular and ecclesiastical governments in one head. Divisions came; the church and state were divorced; then the church declined. Its children, the churches, born of her in adultery, are worse even than the mother, though upon her forehead is written, "Mystery, Babylon the great, the mother of harlots and abominations of the earth." The teachings of the clergy are full of moral leprosy, giving just cause for the jeers and sneers of the infidel and the atheist. Open your eyes and come stand with me at the portal of one of your costly edifices; look at the occupants of your velvet cushioned pews. The rum-seller sits sleepily in one corner; the base libertine gazes around in abandon, fixing his eagle eyes upon desirable prey; the monopolist, with closed eyes, counts his ill gotten gains; jewels flash on the pampered child of fashion; but from this church God's poor are excluded, and it is well; for, while the priest, with censer in hand, chants, "*Gloria in excelsis,*" he teaches that God's laws cannot be obeyed. Thus the laws of life, as promulgated by Jesus, are prostituted till they have became a profanation, and in vain you go on trying to hide your mutilated carcass under the ample cloak of hypocrisy; your pretence of worship is a stench in the nostrils of the Almighty.

Christianity has gone to seed, which, like the thistledown, has been wafted into fertile soil. That which stands as modern Christianity is nothing but the dried up stalk with the thorns thereof, which will continue to breed dissension till death comes; yet you will go on, clinging to the tottering ruins, refusing to recognize the sign of the coming of the Lord, who is now in our midst. Ye hear not the cry, "Woe, woe, woe, unto the inhabitants of this earth"; yet the air is full of the dismal sound. As ye are blind so are ye deaf; and, in your stubbornness, ye refuse to grapple with the practical problems of life, for ye prefer death to the effort to apply the laws of life. "O turn ye, turn ye; for why will ye die?"

It is time for a new creation, when God shall again say, "Let there be light." There must be a new revelation of God, for the fulness of time is come. From out the *debris* of the old decaying church, in which the germ of life has been gestating, the new religion will now evolve. The Christian religion began with Jesus, and must end with the manifestation of God's chosen Messenger, the Messiah of the new age, the Shepherd of whom the prophets did testify. The day has come, is verily at hand, when, as Judaism declined, was surpassed, absorbed, and terminated in a higher religion, so now, according to the same law, Christianity *has* declined, *is* surpassed, *must be* absorbed and terminated in one still higher, which is established, as is every church of God, on the sure corner-stone—the "*Word* of God."

Jesus was the unfoldment of the philosophic degree of the God life, and he baptized man into the spiritual birth, the inbreathing of faith and love; but now there is a higher, more perfect development, which is the unfolding of the

seven Spirits of God, the six Words that have been manifest as Messiahs, involved in the seventh, the Messenger of the Covenant, who now unfolds the scientific degree of the law, teaching us *how* we can come into obedience. God's law *can* be obeyed. The mystery of Godliness is no longer a mystery; for, through one great Alchemist, the very cross of Calvary has been dissolved, and, through the transmutation, we recognize in humanity the God we worship, the maker of heaven and earth, even Jesus the Christ,—not three Gods, but one, and his throne is in humanity. God is man, and man, when regenerated, is God. There is now in our midst the Shepherd who will gather his flock for the establishment of the new church—the Church Triumphant. Search the Scriptures, O ye stiff-necked churches! for they are they which testify of him. Isaiah says, "That saith of Cyrus, He is my Shepherd, and shall perform *all* my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." It is in the province of Cyrus (or Koresh) to proclaim the science of the resurrection, and establish the kingdom of righteousness in the earth, revealing the arcanum in which is included the origin and destiny of man. Now shall the prayer be answered: "Thy kingdom come; thy will be done in earth, as it is in heaven." There will be a new church united to a new state, a new heaven and a new earth wherein dwelleth righteousness.

O churches of the land, search the Scriptures, for in them ye *will* find eternal life! Forsake the ruins of your old churches, for, when the *debris* is cleared away, ye will find the sure corner-stone which Jesus, the Vine, laid, but which Cyrus, the Branch, now cleanses from the pollution of centuries. The resurrected Word of God, bearing the new name of Cyrus, will re-establish himself as the foundation of the new church, assuring us that he is the Alpha and the Omega, the first and the last, the beginning and the end. —*Mary E. Daniels.*

Humility.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," were the words of Jesus the Christ. Let each one, in striving to overcome, strive for humility, the sign of great approval. He who would be greatest, must in this life be least of all. We can only show our faith by our works, doing all as unto God,—for "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." We who love our Messenger with all our heart, with all our soul, with all our strength, with all our mind, have made a complete surrender of self, and have nothing left whereby to show our love to the neighbor but by serving him. Each can make the other's burden—in this time in which great patience is required—easier, by a thoughtful word, look, smile, a hand pressure, a something, even if it is but little, to bind us to each other and to Him for whom we are willing to forsake all, that we may become great, even Saviours.

Let no one esteem himself more highly than he ought; for truly the first shall be last, and the last, or humblest, shall be first, or greatest, in the kingdom of heaven.—*Mary Esther Stotler.*

SOCIOLOGY.

"The Lord Hath A Controversy With the Nations."

The venerable Allen G. Thurman, than whom the Democratic party never had a more staunch and honest adherent, has well expressed the present financial situation when he says that, while former panics have been confined to this country, the present situation is identical throughout the world. Money stringency is felt in all Europe, India, Australia, and South America, as well as in Canada and the United States. Added to this, we have all of the South American Republic in a state of revolution, labor strikes throughout Europe, and war threatened on every hand, to say nothing of cholera, concerning the virulence of which the news is being suppressed by the Italian and French governments. It is indeed a critical situation, and if we glory in it, it is not because we glory in suffering and misery, but because the old church and state must pass away that there may be a new church and state, wherein people may dwell in peace and happiness. Are people so blind that they cannot see what is coming? The sign on the ecliptic is passing from Pisces, the foot of the constellations, or dispensations, into Aquarius; this will usher in the Golden Age.

Hail, glorious light, which just begins to gild the horizon! We greet thee with joy amid the darkness and terror, the thunders and lightnings of a receding cycle! Amid the howlings and ravings of Shylock and his band, we have hope in the coming of peace! Peace in earth and good-will toward men!

Rothschild has nearly played his last card. As the polate point of the present iniquitous money system, with its single gold standard, he may demonetize silver, not only here, but in France, Italy, Belgium, and Switzerland, as he has in India. Mexico may also follow. We believe that all this will be accomplished; but the demonetization of gold must follow as night the day, and the destruction of all fictitious valuations in money, property, and products follow it. This result is inevitable. Landlords must go! Capitalists must go! Usurers must go! There will no longer be found any place for them in earth. Labor must be the only criterion for the adjustment of things. Laboring men must awaken to their rights. They must learn that labor is the sovereign power; and that the men and women who toil from early morn till late at night, are the real capitalists and wealth producers. We do not advocate revolution, but we do urge the honest and industrious to stop feeding an industrial system from which they hardly get their bread, and will soon not be able to get that. Communism—with the gospel of Christ as taught by Christ, not by the modern church—offers the only relief for the real wealth producers. Competism is the foe of real industry, and the friend of the selfish and devilish. The Lord hath a controversy with the nations on this very point; he will cause to be torn down this old and exploded theory of human economy, and estab-

lish in its stead a kingdom of righteousness wherein there will be plenty for all. "Thy kingdom come, thy will be done in earth as it is in heaven." The coming of Christ's kingdom is inevitable; it will come out of mankind, where God dwells; not out of the physical clouds as Millenarians expect.

It is sheer nonsense to preach to men and women about the kingdom of heaven while they are starving to death. Those who want the kingdom of heaven in another world—not in this one—had better make haste and go there; but we notice that these praters about the coming bliss in the life beyond are not anxious to attain to it. They hold to this body as long as possible. The humanity that cannot get its bread in this life will never secure it in the next. When that system of social economy is established whereby all shall be fed and suffering abolished, it will be an evidence that mankind loves God. By loving God and keeping the law, death—inherited by our parents for disobedience to the law—will be overcome, and the Golden Age will be ushered in. As long, however, as the world practices selfishness, it will go to hell despite the preachers, for whom the devil has reserved a particularly warm corner. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."—*Charles Jay Maclaughlin.*

"The Struggle for Work."

Among the sculptures in the United States section of the World's Fair Art Building, is a group of figures bearing the title, "A struggle for work." The laboring men of this country should have it carved in most enduring marble, and place it on the lake front as a divine rebuke to *man's inhumanity to man*, the *cause* of the existence of such struggles. Better still would it be if the gold bug monopolists, who have the laboring men's wealth in their pockets, would manifest an awakened conscience, and, at their own expense, place the statue before the public gaze as an honest confession—good for the soul—that their sins have found them out, that they *invite* the just condemnation of righteous wrath, and are ready to take *joyfully* the despoiling of their goods that *equity* may be established. The theme was suggested to the sculptor, Johanne Gelert, by the awful, existing fact that multitudes, yea, daily increasing multitudes, willing to work, find it difficult, or impossible, to obtain work of any sort that they are able to do.

In some sections of "Merry England," work is so difficult to obtain that when a little is to be offered by a superintendent of a mill, he appears at one of its windows with a number of work tickets (to be scrambled for), which he drops into the midst of a waiting, hungry throng. The sculptured group represents such a scene. It consists of six figures. The central one is a strong man in his full maturity, made almost fierce by the pangs of baffled poverty, yet not without tender fellow-feeling. He is represented as the winner of a work ticket, which he holds aloft for its protection. He is surrounded by weaker rivals. On one side is a poor old man looking beseechingly at the strong winner, with all the appeal of old age crushed by the degradations of the penniless. On the other side is a young man with the agony of dying aspiration in his eyes, warring with intense, desperate determination. In front is a little boy, a representative of that awful outrage of childhood, called "child labor." He tears piteously, with the vengeance of hunger, at the rags of the strong man. At the feet of this central figure is a mother prostrate in protection of a toddler overthrown in the struggle for the means of existence. A mother is a mother all the world over, and the poor mother clasps her babe, in its bundle of rags, as tenderly as the rich mother would hers in its silks and laces. The entire group tells a story that might break a heart of stone. It should generate a hate of the competitive system, that must find vent as the righteous wrath of the Lamb, and effect its complete overthrow. God has better things in store for the humanity that will come out from competism—that unclean thing born of selfish lusts—than they have dared to ask or even think. "If a man will not work, neither shall he eat;" but if he will work, under righteous conditions, he has a right to eat and be filled with all that can satisfy every clean appetite of body and mind.

Let every one who visits the art gallery of the World's Fair, go and stand, even kneel, before this group as before an altar; and, looking upon its mute eloquence, feel it to be God's call to his soul to consecrate himself to the service of God *in humanity*, till every iniquitous system of church and state—that tolerates scenes such as the group represents—be removed, root and branch, and the *kingdom* wherein *dwelleth righteousness*, which our Lord Jesus prayed for, be established. —*Bertha S. Boomer.*

Commercial Balance.

In the commercial world today affairs have about reached the worst state of unbalance possible before complete overthrow. They cannot get much worse without merging into a grand disruption and revolution of the whole competitive system, involving in ruin both its factors, capital and labor. Capital has been winning on every deal for a long time until he has about got everything in his own hands. But his continued success has awakened, in the minds of even the dullest, suspicions that all is not fair and square, and the distrust has gathered and accumulated until it has become a mighty force that meets him on every side. As yet but a tithe of its power he feels,—wait a little. Never before in the grand cycle have the rich of the world come so near the annihilation of their treasure heaps and their own downfall. Can nothing save them? Nothing less than the restitution of their plunder to its rightful owners; and rather than do this they would perish, body and soul. Their minds have so long run in the one groove of money making that it would be impossible for them to adjust themselves to any other conditions in their present embodiment, so they must insanely rush on to their ruin.

Were nothing more powerful than present labor reform organizations to rise up to check them in their insane course, they would involve all civilization in their downfall. But we know that the laws of the Allwise are adequate to perpetuate humanity and all other parts of his universe. We know that a power *will* arise, in time, having force enough to regulate the unbalance and save humanity out of its distresses. Not only this, but to establish the race on the plane of equity and brotherly love.

As the commercial department is but the circumference of all departments of man's relations to man, unbalance at the circumference cannot come except there be unbalance in all other departments, way down into the inner core or center of man himself. The Koreshan system recognizes this state of affairs, and has a plan of reform in process of construction for the whole, which (unlike other reform methods that imagine they can adjust affairs by evening off the surface) strikes the balance at the center first, and from that carries out equilibrium on all radiating lines to the circumference. The central balance is to be effected by the perfect focalization of all forces of the universe in one personality. This will be the perfection of balance in one man, who, by virtue of reaching this high degree of perfection, voluntarily sacrifices himself to become the Saviour to humanity. By sending his equalizing spirit down into the people, through his translation, he baptizes them into the love of harmony, order, and justice. When even a comparatively few people have real desire for righteousness planted in their hearts, together with the divine power to execute it, the world will not have to wait long until it sees radical reforms in operation. One of the first outward effects will be the establishment of true communism, or common interest, among such as *are* in the common interest spirit. Other effects will follow in other degrees, until at the circumference of humanity will be established the System of Equitable Commerce, to supplant the present competitive system. When this balancing force begins to actively operate, we will not have to query as to what will become of the financial pirates. They will meet the fate that ever attends those who assume to oppose divine authority. When, in the dim future, they come back in new bodies, let us hope it will be with nearer equipoise of faculties than at present.

Assuredly there is but one way that society can be balanced, and that is by baptism from the central mind flowing down into the hearts of men and turning them into the paths of righteousness and peace.—*Alice Fox Miller.*

Have the Working People Been Paid?

While the millions of unemployed in the large cities throughout this country are appealing to the capitalists and to the authorities—municipal, state, and national—for an opportunity of earning their daily bread, certain of the stupid daily newspapers are severely criticising the statements made by some of the starving men to the effect that they—the workingmen—having created all the wealth, and have been unjustly deprived of the proceeds of their industry. Some of these wiseacres say that the working people have received their wages for the labor performed, and that settles the matter completely. The question is not whether the now hungry men and women received wages or not, but whether they have been equitably remunerated. The statement that all wealth has been created by labor cannot be refuted, but it is also only too apparent that the wealth so created is not in possession of those whose labor was the active agent in its production; this being the case, we feel ourselves justified in advancing the proposition that the workingmen never have been fully paid. In elaborating this presentation, necessity requires a discussion of the elements of value. What is value, or, rather, what constitutes the factors that can be properly admitted in estimating value?

The material constituents of which all wealth is composed, cannot of themselves, properly speaking, be considered; yet the material things of this earth are essential to every man and woman, and are, therefore, the inalienable pediment of all human life. In estimating value, the labor which has been impressed upon the material, not the material itself, must be considered; for "the earth is the Lord's, and the fulness thereof" is, impartially, for the use of all men. It is not to be monopolized. As a large share of the wealth created by labor is taken possession of by landlords, without remuneration by them, we assert that labor has not been paid to that extent. The word "pay" is derived from the Latin word *pacare*, meaning ability to pacify. Peace, rest, and equilibrium, are identical in meaning. That the working people have not been paid, or pacified, is evidenced by the class struggle, as old as authentic history, that has been going on for ages. Workingmen will not have been properly paid until they are virtually in possession and control of all that the labor of their hands has brought forth. Labor is the only element of value; there is no other. Through fraudulent practices, society is suffering from congestion. Vast amounts of the utilities of life are massed up at the centres of exchange. The outflow is not equal to the inflow—as it should be—because the wealth creators are not equitably remunerated, are not fully paid.

If those who have been chosen to attend to the people's interests have been recreant to the trust imposed upon them, and have perverted the will of the people, let no one deceive himself with the pleasing delusion that unjust laws will possess the potency to protect the possessor of unrighteous gain. The law admits that fraud and compulsion make all transactions, thus vitiated, null and void. Had there been no fraud and compulsion, there can be no doubt that the workers would be in the possession of the world's wealth. If the rich are wise they will heed our counsel and make restitution now, while there is still time to do so on honorable terms. A hungry stomach knows no law. If the great masses of our people are driven to desperation, they will surely wreak a terrible vengeance upon their despoilers. Is the lesson of the French Reign of Terror of one hundred years ago insufficient? Is another lesson of that kind needed? This much is certain: whatever experience is still lacking to the people of this country, they will surely get it. We trust that capitalists will heed our warning cry and make restitution while it is yet day, for the night cometh wherein no man can work.—*Carl Gleeser.*

"The Land Shall not be Sold Forever: for the Land is Mine." Jehovah.

"Felonious Landlordism" and the Unemployed.

The following resolution was recently passed at a meeting of the unemployed in Liverpool:

"That, in the opinion of this mass-meeting of laboring men condemned to involuntary idleness, it is a crime against humanity that the benevolent intentions of the Creator should be frustrated by unjust man-made laws, which enable a few private individuals to keep idle 30,000,000 acres (46,875 square miles) of the food-producing land of our country,

while tens of thousands of laboring men, who are anxiously seeking opportunities for producing food for themselves and families, are, in large numbers, condemned to starve in the streets of our towns. We hereby solemnly and emphatically protest against food-producing lands being kept idle, while laboring men, willing to work, are starving. We protest against the system which enables landlordism to rob the laborers of the products of their labor, and to discourage and hinder food production at home, while hundreds of millions are annually spent in the purchase of food from foreign nations. We protest against the folly and wickedness of draining, exhausting, and squandering the mineral resources of the country for the immediate enrichment of a favored class, and the impoverishment of the present and future generations of wealth producers of this country; and we call upon every just-minded man to assist in ridding the empire of the blight of *felonious landlordism*, the *root evil* which is primarily responsible for the starvation and degradation of the workers of the United Kingdom."—*The Star.*

In all the state polity that God ever had anything to do with establishing, the strict law was that land—being in its nature common property—could not be sold. Every child born to the nation had an inalienable right to a portion of its soil. He might not sell it so as permanently to alienate it from him. No usury, whose signification in the Hebrew is "biting," could "bite" off any portion of it, and no cut-throat mortgage (which means death grip) could so fasten upon it as to permanently rob him of its possession. When, in the time of Nehemiah, a portion of the people, in defiance of God's merciful law, had seized the lands of their brethren, by usury, and enslaved their children, he compelled them to restore their ill gotten, usurious gains and release their brethren, even giving up their obligations against them, canceling their mortgages, as God's law required, and swearing that they would never again oppress their brethren and defy their God in like manner.

While professing to live according to the precepts of the Bible (including this same law against usury and its counterpart, land monopoly,) and the example of the early Christians, who conformed their lives to its precepts, modern, so called Christians are fast coming to be divided into two classes,—the very rich few (who have by means of usury in one form and another robbed their brethren of lands and all earthly possessions, making them paupers and vagrants, and then, sometimes, by cruel legal enactments, punishing them for being such) and the great masses of more or less perfectly robbed and disinherited citizens. Think you "when God arises to shake terribly the earth"—the human earth, men and human institutions—he will not do what Nehemiah threatened to do, or what God would do, to the conscienceless usurers of his time, "shake out every man from his house and from his labor" until they be all "emptied" out of a universe they have forfeited by their insatiable greed? The time is about ripe for such consummation. May God hasten it in his time for the sake of a suffering world!

God's command is to labor so far as to supply one's needs; the usurer's command, to a large portion of humanity, is "Thou shalt not labor," and at present the usurer rules the world. To destroy his cruel power only one thing is needful. *Destroy money! Demonetize gold, and everything that is used as its substitute.* The twin demons—land and money monopoly—that have so long oppressed the nations have ravaged the world hand in hand, and their final exit will be together.—*O. F. L.*

SCIENTIFIC.

Does Koreshan Science Mix the Spiritual and the Physical?

"As I read the SWORD articles, there seems to me such an inexplicable mixing up of the spiritual and the physical that I cannot tell them apart," says a sometime reader of the SWORD.

Is that so? Pain, according to modern scientists, is purely mental; that is, it is felt in the mind, in the brain; yet, if you make a hole in your physical finger with a needle, can you unmix by any sort of analysis the association of the pain (spiritual or mental) with your finger (physical flesh)? The intellect (mental, or spiritual, part) of man has its throne, or citadel, in the *physical* human brain. From thence, wherever the brain sends off a part of itself in a physical nerve, the spirit, or mind, sends along it a part of itself as nervous energy. Nerve energy is a projection of the mind into the body, and whatever part of the body is injured or disturbed, the nerve energy, or mind, of that part, is likewise disturbed; by its mental consciousness of its own disturbance, and its intimate and rapid communication with the central consciousness, is it able to communicate its disturbance to the center. If there was no *mental* consciousness in the finger, it could not communicate to the consciousness of the brain that the finger had been pricked. A purely physical nerve, minus its nerve force, or mind, could not communicate with mind; neither could it have the wisdom to call for material supplies to repair the waste in its special physical domain.

If we consider this subject a little, we will see that to this very "inextricable mixing of the spiritual and the physical" is due life itself. We cannot consider them as apart. And as soon as they are in reality separated, what ensues? Death, followed by disintegration of both body and spirit. The principle of the interblending of the physical and the spiritual in the human organism is carried out in every domain of the universe. Every particle of matter, organic or so-called inorganic, is pervaded by its corresponding spirit, or energy. The "dead, inert matter" of modern science does not exist. Matter and spirit are interconvertible, but neither can exist alone. The SWORD articles are not responsible for the mixing of the spiritual and the physical that everywhere exists, but they may be held responsible for bringing the knowledge of such "mixing" to light; and for this reason feel it incumbent to attempt explanation of the facts.

Koreshan Science is to comprehend the spiritual and the physical in their utmost complex interweaving and interdependence.—*Alice Fox Miller.*

It is the duty of each to utter fearlessly the highest truth he sees, "knowing that, let what may come of it, he is thus playing his right part in the world; knowing that, if he can effect the change he aims at—well; if not—well also, though not *so* well."—*W. Schooling.*

Pungent Paragraphs.

Use is the first law of creation.

To be useless is not even to be a good devil, for "the wrath of man is made to praise Him."

When the speculative value of property is reduced to *nil*, we will know and appreciate the real value, that is, the use of it.

If people would make as much effort to get heaven into themselves as they do to get into heaven, they would be more likely to succeed.

Wall Street, having for a long time held the people up against the battlements of want, is now getting its own back battered against the bricks,—not gold bricks, either.

The "thief in the night" is the greatest "till tapper" of the ages. The money-changers are howling and suspecting everything and everybody but the right one. Him they will not know until the last penny is gone.

"Well, I see you and Brown have made up."

"Not much; their dog just killed our last old hen. I'll never make up."

"Oh! As I just saw you pntting her in a hole, I supposed you were burying the hatch it."

Great wiseacres talk large about "our financial system, and of "the fixed principles of finance." If we have any such system it is one of indiscriminate thievery, whose principles, or want of principles, have to be continually fixed and refixed by congress and its manipulators.

If the ancient doctrine of the transmigration of souls is correct, we should insist that the spirits of departed gold bugs, silver bugs, usurers, and human parasites that feed upon the industries of the country, descend into the potato bugs, squash bugs, chinch bugs, cut worms, cabbage worms, aphides, etc., so alike are their depredations in their respective domains.

Dr. Eckels, M. D. of money matters, has his finger on the financial pulse, and, in a late *North American Review,* is diagnosing the symptoms of the patient—or rather the impatient—public with the circulating medium. His chief effort is to nose up some hopeful indications, whereby to again lull the people into fancied security until the rats of Wall Street can rally from their scare and organize a new raid in their—the people's—pockets.—*J. S. Sargent.*

Government may usurp the power to give money a legal tender quality, but in the dominion of morals the act is absolutely void. There justice reigns. Every debt contains a moral obligation, which it is not in the power of any government to discharge. For several years I have maintained, with very poor success, that before our monetary system can stand firm on a scientific foundation, it must be released from the pernicious patronage of government and the legal tender quality taken from every form of money.—*Gen. M. M. Trumbull, in Open Court.*

SHARP CUTS.

Banks are all right till you want your money, then they are all wrong.—*Chicago Free Trader.*

Let us demonetize both metals and bounce the whole crew of money devils.—*Marysville (Kan.) Advocate.*

We must have free and unlimited coinage of potatoes, even if we have to wade in mud up to our "hosses" bridles. —*Populist Voice.*

Where a desirable reform has to be made in the opinions of most, it must be made in the growing organism of morals, not in the casting of law; in the proof-sheets of ethics, not in the stereotype of legality.—*Ex.*

When corporations begin to cut down expenses, they never touch the salaries of the men who get thousands annually. It is always the men who do the work. But what's the use of having slaves if you can't make them keep you in style?—*Living Issues.*

If you wish to fight the devil in earnest, cease running after his scouting parties and decoys, and tackle his stronghold—the root of all evil—the love of money. You can begin at home; get rid of it yourself first, then with pick and crowbar go for your brother's eye.—*Miners' Tribune.*

Two millions of dollars were contributed to *Foreign* missions last year by the women of this country; and yet thousands of their own good and deserving people are homeless and starving. This is the queer kind of religion with which we are saturated nowadays.—*The Morning Star.*

The sharpest thief in the world steals by law, and helps make the law. The sharpest gang on earth subsidizes the press, and, through deception, locks the common people up in mystery, so that they fight their own interests, and, in many cases, join the mob of dissolution.—*True Issue, New York.*

That the love of money is the root of evil, is an old and true saying. High license and all the support of the liquor dealers and the keepers of vile dens, come through this unholy desire for wealth without labor. The unholy desire leads to oppression and is causing the principal disturbance in the world today.—*Champion of Progress.*

It is a human failing to believe that "our" method is the one that settles all difficulties; but there is a condition staring us in the face that must be met. We cannot run away from it, we cannot dodge it, and it will not down. It is not a question of free silver or free fight; it is a question as to whether we shall starve in a country with more food in it than it ever had before, or whether we shall live.—*Populist Voice.*

Mr. Edward Atkinson, in his latest book, "Taxation and Work," surrenders the legal tender principle in a rather qualified form. He says, "There is no need of a legal tender among men who intend to meet their contracts honestly." The qualification does not qualify, because, if honest men do not need any legal tender, dishonest men ought not to have its aid, and Mr. Atkinson might as well have said, "There is no need of legal tender at all."—*Gen. M. M. Trumbull, in Open Court.*

THE LATEST SPOKEN.

A NEW TRAMP LAW.—The city officials of Aberdeen, South Dakota, have devised a new method of dealing with workingmen who may come to that city seeking employment. The following from the Aberdeen *Star*, tells the story of the adventures of one laborer in civilized South Dakota:—

On Saturday, Aberdeen was treated to a sight that is a forerunner of the good time coming when the few will loll at ease and the people will be in chains. A tramp was detected asking for alms. He was railroaded through the police court, given a crust of bread and set to work, a chain with a fifty pound ball fastened to his ankle. The chief of police turned him loose without a guard, and the man failed to work; so the chief chained him to the walk and left him there during the entire afternoon, the center of attraction for an immense crowd which the chief vainly strove to scatter. The attention of the mayor, city attorney, and certain aldermen was called to the matter, so it must go on record that the officials of Aberdeen are in favor of chaining convicts to the sidewalks, where they can be insulted by the vicious who are not yet chained. If any spectacle could possibly be devised more debasing in its influence and more harmful to public morals, we are at a loss to know what it could be; but we hope some of the many who saw it will take the lesson home. Chains are forged in this country for others than the harmless tramp. Voters may wait too long.

The *Star*, anxious that its city shall receive all the advertising it deserves, has published the following notice in a special edition:—

NOTICE TO LABORING MEN.

Laboring men are advised to stay away from South Dakota. They are not wanted here. The same merciless conditions that enslave the workingmen East have already corrupted the new West. There is no employment here. Farmers are too poor to employ help, and the state is overrun with men looking for work and unable to find it. These men are tramps. They are hunted like dogs and treated like brutes by the new-fledged police of our sprouting towns. All cities are encouraging emigration by the use of the chain gang. The Aberdeen *Daily News*, a plute organ, in its issue of July 17, says:—

"Driven from Yankton and Sioux Falls by fear of the ball and chain, gangs of toughs are working northward, burglarizing, robbing, raping, and stealing all along the route. While dozens of them now infest this city, they are but the advance guard of those who are coming."

This is a true picture. When these men beg for a crust, they are given a ball and chain. They are chained to the walks in our main streets like cattle and left to the mercy of scoffing and jeering crowds, until one fears God has ceased to reign and the devil has come into his kingdom. Of course men steal. It is safer to steal than to beg, and why should men starve?

And thus does the Nineteenth century grow into the Twentieth. What do you think will be the state of the atmosphere about the time the change is being accomplished? And if it is disagreeable, who will be at fault?—*Deadwood Independent.*

WANTS THE GOLD BUG DESTROYED.—Topeka, Kan., Aug. 5.—Secretary of State Osborn today addressed Professor Snow, Chancellor of the State University, the following letter on bugs:—

You are justly entitled to the gratitude of the agricultural world for one of the most important discoveries of modern times, in your most complete and successful plan for the extermination of the chinch bug. Both hemispheres today lay their gratitude at your feet. I now write to call your attention to a pest that for twenty-five years has caused more destruction of property, ruined more homes, laid desolate more fields of activity, and brought more human suffering in its trail than all the pests of war and famine since the plagues of Egypt. There is not a project of labor that this pest does not destroy. It has not only destroyed three fourths of the income from the wheat crops, but corn, oats, cotton, vegetables, in short, everything that is produced from the soil; but its ravages stop not there. It has entered the domain of live stock and destroyed every vestige of profit in that field of employment. Yea, it has done more; it has eaten up one half the value of all farms covering 3,000,000 of square miles in this country alone. But this is not all. In spite of all the efforts of the agricultural classes, it has covered the remainder of the value of those farms with a venomous substance called a mortgage; but it stops not here, as it has covered a large majority of our village and city homes with the same deadly virus, and will soon, unless exterminated, take them all. The daily papers are full of the record of its work;—shutting down our factories, breaking our banks, ruining thousands of the brightest business men, and turning thousands of men, women, and children out in the streets to become tramps, beggars, or criminals. If you will suggest a plan for the complete destruction of this destroyer and put it into practice, the unborn millions will eternally bless you. They will build a monument to your memory that will be as broad as the earth, and whose capitol will reach the heavens. This fell destroyer is called "The Gold Bug."—*Daily News.*

THE COMING SECESSION.—Our exchanges from all over the great West, and a large number from the South are boiling over with denunciations aimed at the "Eastern money-changers, traitors, and rebels." Lower case letters are altogether too inexpressive, so many of them use large quantities of Italics, others use small capitals and capitals, and still others give vent to their feelings in black-faced Gothics. If these papers feel the public pulse correctly, and there is no reason to believe otherwise, then politics must be sizzling hot out West and down South. An old ex-Union soldier, in a personal letter to the writer, from Denver, among other things, says: "I well remember the stormy days of '57 and the excitement that finally burst into a flame by the firing upon Fort Sumter; and I believe that to day we are passing through a similar experience. You ought to hear the talk that is going on here,—the curses that are being heaped upon the British gold barons and their New York and Boston partners and agents. You must remember that everything is at a standstill;—mines and factories are closed down, stores are doing no business, people are out of work and have no money with which to buy food. If there is incendiary talk

that Eastern newspapers don't like, hold the two old plutocratic parties responsible for the iniquitous class legislation of the past. The moneyed class of the East, when it wanted anything, went to Congress and got it, while we—we, poor fools that we were—re-elected the dirty, thieving politicians to office."

"Patriotic or not," continues the writer, "there is a lot of talk of a 'Western Republic,' or a 'Silver Republic,' and there is no doubt but that many Southern States would go with the West. As I understand it, the South is as sick of Wall Street dictation as is the West. They know that there is a screw loose somewhere when they see their enormous crops of cotton, wheat, corn, fruits, etc. go at bankrupt prices and their debts increasing, and know that there are people in the cities that have a hard time to keep from freezing and starvation. Many people are also aware that a gold standard means interest payable in gold, scarcity of money, further depression in prices, and lower wages. It means more debt, more bonds, and a longer lease of life for the monopolistic banking system. It means additional riches for the blood-sucking, tyrannical Shylocks of Europe and America, who were generated in hades. The working and middle classes have not been exploited enough; they are to receive another squeeze; they voted for it, now let them take their medicine. If all this talk of secession assumes tangible form, it would be a splendid idea if the Eastern plutocrats took the field to bring back the rebels and the workingmen, and farmers remained at home, reversing the conditions of the late rebellion. I went in '61 and staid until the wind-up; the stay-at-homes got rich, and your humble servant, who never drew a pension, is still working at his trade. I am free to confess that I would never again shoot at a fellow human being because he holds opinions contrary to my own. 'It's a rich man's quarrel and a poor man's fight,' but not for one of the latter who has been through the mill to his sorrow."—*Cleveland Citizen.*

No Legal Tender on His Plate.—Forty years ago, reform had reference only to the metaphysical conception of civil liberty. We never thought of ameliorating the material surroundings of individual man. This was a thing of earth, earthy. Each individual man, twenty-one years of age, when allowed twenty or thirty votes in a life-time, would be free also to attend to his material comforts, cheat or be cheated, rise or sink financially, according to the measure of his mental cunning. How he came out of the contest, millionaire or pauper, was not the concern of human institutions. Now we find that the liberty to vote may be accompanied by the liberty to starve, and feel that the material comforts of life are paramount to the political goddess of liberty. So with the reformers. I have directed my bark towards substantial objects. I find, however, that I have floated away from the main body. To be plain, I look upon the present reform movement as based upon a wrong conception of the fundamental evil, and, consequently, leading to the wrong haven. The reforms that we demand are scarcely related to the monster which oppresses us. To explain myself fully would take a book, not a letter. Yet I will attempt, in this letter, to indicate wherein the fundamental wrong, as I view it, is established, which upholds the monstrous financial structure which has made the seven conspiracies possible. The fundamental evil is the elevation of one or two scarce commodities to the throne of legal tender. As long as there is a legal tender commodity in civilization, so long labor and its products will be subject to the legal tender.

That the myriads of natural objects, the innumerable and varied products of labor, shall be deprived of the power to release a person from debt; that he must be compelled to convert his possessions into a peculiar commodity, at whatever sacrifice to which he may have to submit, and, in case of failure to obtain said peculiar commodity, suffer distress and the loss of his life's accumulations,—is the greatest of all abominations under heaven. Yet we reformers, blinded by habit, stick tenaciously to that abomination and demand modifications which do not deprive the monster of a lock of hair. Dethrone a legal tender commodity; let debts be paid in any and all valuable objects, in the possession of the debtor, at an appraised valuation, and no scramble would longer be made by speculators for the control of the legal tender; panics would be impossible; borrowing money a thing of the past, and the seven conspiracies no longer disgrace a civilized government.—*Correspondence in Corner Stone.*

THE "RICH MAN'S PANIC."

Men out of work are not likely to be conservative in their language, but there is no reason why they should not be logical in their deductions. It is not encouraging to see that the speakers at the lake front mass meeting were practically unanimous in attributing the present hard times to what they called "the money power," meaning thereby bankers, manufacturers, and capitalists, who are charged with a conspiracy against silver. It would be interesting to know upon what grounds the labor orators base their statements. This has been a "rich man's panic," so far as it is a panic at all. The men who have suffered most are the bankers who have been forced to suspend, the manufacturers whose mills are closed, and the capitalists who have lost millions by the shrinkage in values and the general depression. Yet, according to the lake front speakers, these are the men who have engaged in a conspiracy to bring about the unfavorable conditions. Does it look reasonable? Does a man usually burn down his own house? Does he throw his pocket-book into the street? Does he deliberately ruin himself? And, if free coinage of silver would restore prosperity, if it would put all the banks on their feet again, if it would start all the mills running, if it would make investments profitable once more, would not the bankers, the manufacturers, the capitalists, be as eager for free coinage as is the loudest yawper from Colorado? The workingmen, whether employed or unemployed, should discuss these things in the light of reason. Nothing will be gained by adopting the creed of the calamity howler, and nothing will be helped by abusing the men whose prosperity is dependent upon the welfare of the country and who have more at stake than any of those who abuse them.—*Chicago Herald.*

[Comments on the above can be found on the first page.]

Law is uniform, and has a correspondential argument in all domains of creation.

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 3 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.